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- 3 רֹא . אֵל . רְעוּ . כִּי . הִיא . הִיא . בְּצֵר . מִיָּמֶיךָ .  
 קִמְנוּ . . . . . אֵל . הִיא . בִּים . ה  
 4 נִקְבְּהָ . הִיא . הַחֲצֵבָה . אֵשׁ . לִקְרֹת . רְעוּ . גִּרְזָן .  
 אֵל . (גִּרְזָן) . וְיִלְכוּ  
 5 הַמִּים . מִן . הַמוֹצָא . אֵל . הַבְּרֵכָה . בְּמַאֲתֵי .  
 אֶלֶף . אִמָּה . ו  
 6 הִיא . אִמָּה . הִיא . גְּבֵהָ . הַצֵּר . עַל . רֹאשׁ . הַחֲצֵבָה . (הִיא)

## TRANSLATION.

1. "Behold the excavation! Now this is the history of the tunnel. While the excavators were lifting up
2. "The pick, each toward the other; and while there were yet three cubits to be broken through.... the voice of the one called
3. "To his neighbor, for there was an excess in the rock on the right. They rose up.... they struck on the west of the
4. "Excavation, the excavators struck, each to meet the other, pick to pick. And there flowed
5. "The waters from their outlet to the pool for a distance of a thousand cubits; and.....
6. "Of a cubit was the height of the rock over the head of the excavation here."

Historically, the inscription gives us no information beyond the mere record of the cutting of the conduit. For philology and epigraphy the value of the inscription is very great. It not only gives us the Phœnician alphabet in a more archaic form than any previously known, but it brings before us the Hebrew language as it was actually spoken in the age of the kings. One of the chief lessons taught us by the Siloam inscription, is that similar inscriptions still exist in Palestine if they are looked for in the right place. Not only in Jerusalem, but in the south of Judah, ancient Jewish monuments still lie buried waiting for the spade to uncover them. What magnificent discoveries may we not expect hereafter when the temple area can be thoroughly investigated, and the many subterranean watercourses of the capital of the Jewish monarchy laid open to view.

## BEAMS FROM THE TALMUD.

BY RABBI I. STERN OF STUTTGART.

TRANSLATED FROM THE GERMAN.

## III. YOUTH AND AGE.

Youth is a wreath of roses, age is a crown of thorns.

Children desire to be old, the aged desire to be children.

Woe upon that which we lose and never find again: Youth.

He is old who possesses wisdom.

The old for counsel, the young for war.

The breaking down of the old is building; the building of the young is destruction.

Be submissive to the eminent; be courteous to the youth.

## IV. FORTUNE AND MISFORTUNE, SORROW AND CARE.

Fortune is a wheel that revolves swiftly.

One misfortune is enough when it is present.

He who weeps by night, weeps with the stars in heaven.

Let not care enter thine heart, for care has already destroyed many.

Be not over-anxious for the morrow, thou knowest not now what the day will bring forth.

Three things make life cheerful: a beautiful woman, a beautiful home and beautiful furniture.

Three faults are in themselves misfortunes: He who loans money without a bond, he who allows his wife to rule him, and he who willingly goes into slavery.—What is meant by the last? He who transfers all his property to his children while he lives.

B. R.

## THE MEDICAL ART AMONG THE HEBREWS.

Jer. viii. 22.

Medical art was, among the Hebrews, practised from early times by a special profession—the Ropheim—and is already mentioned in the ancient Book of the Covenant, which embodies the oldest fundamental laws (Exod. xxi. 19). They may possibly have derived much of their knowledge from the Egyptians, famous for their discovery of remedies from remote ages (Hom., *Od.* iv. 229–232), and for their medical skill generally (Herod., ii. 84. iii. 1, etc.); "embalming physicians" are mentioned in Gen. i. 2; and during their sojourn in Egypt they had Hebrew midwives (Exod. i. 15–20). Their art seems, for the most part, to have been limited to surgery and the cure of external injuries (comp. Isa. i. 6; Ezek. xxx. 21; 2 Kings viii. 29, ix. 15); but the physicians, many of whom belonged to the prophetic order (2 Kings iv. 33–36, v. 10, viii. 7, xx. 7; Isa. xxxviii. 21) enjoyed great respect and confidence, and were very generally employed, especially after the time of the exile, when even the smaller towns had their medical practitioners (Jer. viii. 22; Sirach xxxviii. 1–15, a remarkable passage; Joseph., *Vita*, 72, etc.), though the priestly book of Chronicles severely blames king Asa for "not having consulted God, but the physicians" (2 Chron. xvi. 12). In later times the priests and Levites, who officiated barefooted at the temple, had a special physician ("medicus viscerum") to cure the colds to which they were liable; the Essenes particularly were celebrated for their knowledge of medicine and the natural sciences (Joseph., *Bell. Jud.*, 11, viii. 6).

The remedies used by the ancient Hebrews were chiefly ointments (especially of balsam Jer. viii. 22, xlv. 11, li. 8), leaves of trees (Ezek. xlvii. 12), cataplasms (especially of figs, 2 Kings xx. 7), mineral baths (Joseph., *Antiq.*, 17. vi. 5: *Vita*, 16), river baths (2 Kings v. 10); oil baths (Joseph., *Bell. Jud.*, 1, xxxiii. 5), animal warmth for restoring the circulation (1 Kings i. 2–4; 2 Kings iv. 34, 35). Music was employed for dispelling melancholy (1 Sam. xvi. 16); fish-gall put on the eye to cure blindness (Tob. vi. 4). Of inward medicines, honey only is mentioned in the Old Testament (Prov. xvi. 24); several others occur in the Mishna and Talmud, where also many surgical manipulations are alluded to, even the insertion of artificial teeth (Mishn., Shabb., vi. 5).

As a kind of sanitary police, the law (*i.e.*, the Levitical law) appointed the priests, not so much to practise, but to exercise the inspection and control over the sick and persons suspected of some endemic malady, especially leprosy; and it gives, in this respect, directions which seem to prove very careful observation (Lev. xii., xiii., xv.). The laws of purification had, of course, an important sanitary influence (Lev. xii. etc.). The dietary laws also were partially, though by no means exclusively, suggested by sanitary considerations.—*British Medical Journal*.